177 554 576 /133 cont./ Even modern Makassarese find these forms of conduct stiff. They make fun of them but are incapable of changing them, and rather than be impolite they leave the table hungry.

177 554 576 437 A public auction in the Makassarese environment is merely a caricature of what the Western jurists who initiated it had in mind. If a higher person bids, lower person does not dare to outbid him. Accordingly, he asks a man of higher status, an equal of the first bidder, who is favorably inclined toward him, to make a bid for him.

177 554 576 622 437 The head of the community concerned does not like to participate in the bidding personally. He runs the chance of being unexpectedly outbid by an ignorant stranger in Makassarese country. This signifies a challenge to him, and he must continue to bid much more than the object is worth to him in order not to suffer a defeat in the eyes of his subjects. And if the competitive bidding is done by a Dutch lady, as might occur in a small administrative settlement, then he is left merely with a laugh about such a "challenge."

177 554 576 626 A soccer game is based upon the equality of the players. But if a karaëng takes part in the game, there can no longer be any question of equality /134/ (1). When the karaëng shouted "Run out" (bakkai) to his goalkeeper, the forward of the opposing team who was running toward him interpreted this as a command directed at him; he stopped, and the

1. The fact that, according to a newspaper report from the Netherlands, Prince Bernhard had gained third prize in a steeplechase was regarded as a gross discourtesy on the part of the two winners.

177 /134 cont./ goalkeeper of the karaëng's team was easily
554 able to reach the ball first. When the karaëng had the ball,
576 the opposing team hesitated to attack. When the karaëng
526 fell down after a collision, the player of the opposing team took care to roll over a few times himself and to get up again only slowly, in order to give the impression that it was he, and not the karaëng who was the loser in this collision. It is understandable that the Makassarese are not inclined toward soccer playing. The rules conflict with their feelings of courtesy toward a higher person.

526 People are more attracted to their own raga game than
554 by soccer precisely because it gives them the opportunity of
576 showing courtesy to the higher one, which puts both teams, high and low, in a good mood. The raga ball is a light ball braided of bamboo or rattan. The players stand around in a circle. The purpose of the game is to keep the ball "alive" in a graceful manner. By foot, hand, arm, or head, it is transferred in little arcs from one player to the other. If a young nobleman takes part in the game, care is taken that he gets a good player next to him, that is to say, someone who can transfer the ball in such a manner that the karaëng can do something beautiful with it, so that he will reap the success in which the entire group shares.

643 The prince rules his realm through his kinsmen and
644 followers. His rights and obligations toward the people and those of his kinsmen are not strictly defined. Friedericy leaves us no doubt concerning their flexibility.

644 Admission into the prince's group of relatives is only
585 possible on the basis of personal qualities, through marriage into the group, and at the same time it is tied to limiting prescriptions. This gives the group a stable and durable character.

565 The highest social class rules. The concept of ruling
643 consequently has an element of durability.

517 are mad about movies and this shows a trememdous poten-
546 tial value for visual education here. Indeed, the only out-side amusement is the movies.

●526 As for sports, there is a badminton court in the kampong,
367 but it is near Watumpone. In Watumpone they play soccer and the kampong boys do this too except that they do not have a field within the kampong. They also play the real rattan-ball football. In addition, but only in Watumpone, a few people play tennis. Probably no one from the kampong does this.

524 As for games, they have children's games, but evidently not many. One is a sort of tag in a square. Then there are kites, especially (only ?) after the rice harvest. Children fly kites, but fathers pretending to help the children often take over the kites. Andi is amused by this pretention. They
525 have a string-sawing kite contest too. There is much gam-
541 bling with dice, but evidently no cards. No chess or checkers are found here. There are cock fights but they are illegal. They know about cricket fights. They are a bit reticent on all this, perhaps because it is secret.

517 There are no real local arts aside from crafts. These
53 people are not at all artistic. Even their weaving is banal, except for the colors. This is their one beauty spot. The designs are in checks, plaid, or consist entirely of horizontal stripes. The designs are dull except for the colors. And aside from the padjoge there is no dancing. There is no carving of stone, and but little wood carving on houses. There is practically no music and the people do not go in much for any instruments. They did say that they play flutes, which is true especially for those who watch the water buffalo. There is no drama at all. There is no painting except for a few banal efforts on the houses. Poor stuff, poor people.

517 As for leisure, that depends on a number of variables.
538 Some of the farmers work all day except for midday. Some
368 who have office jobs have regular hours. I didn't get very
461 far on this. In their spare time they mainly sit, walk, talk.
549 They almost never read, but said that if they could get books they might read a lot. But there are no books available. They agreed that a library is sadly needed. I was surprised that they said that there was very little if any story-telling. This checks with the Minangkabau man who could get no stories here. They haven't even got imagination enough to tell tales. Maybe in the kampong I could find some, but clearly they
517 reflect the general poverty in this sphere. As for the desire
181 to go where there is more entertainment, more fun, the general impression is that there is not much of an urge in